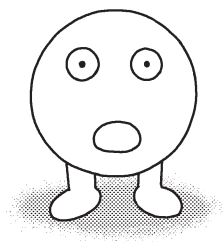
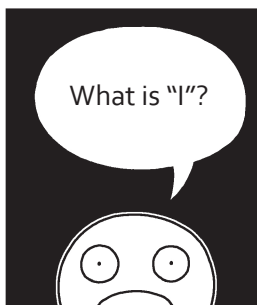
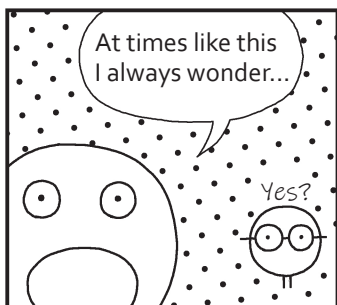
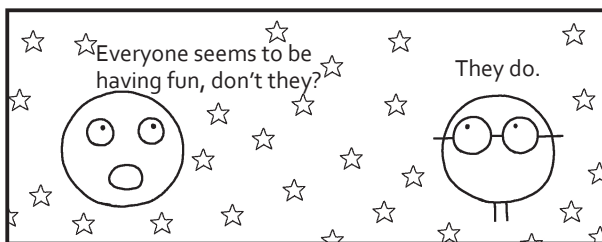
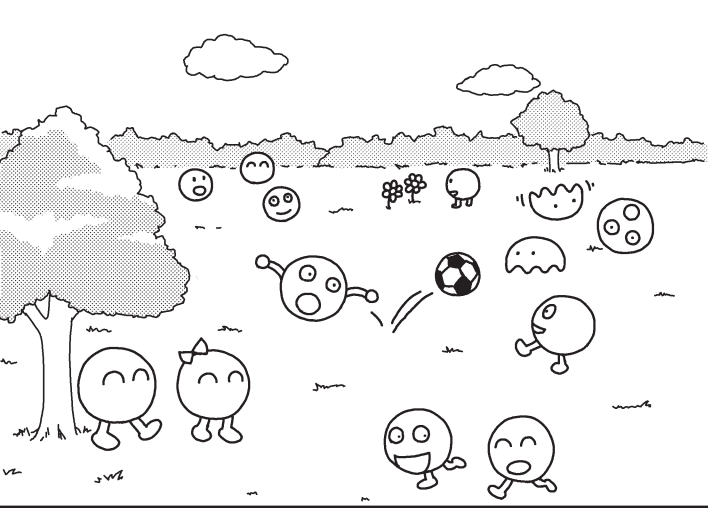
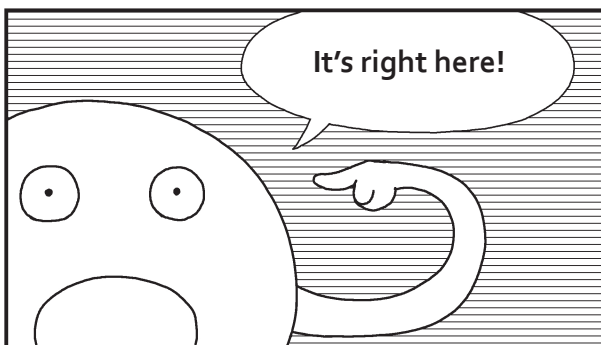
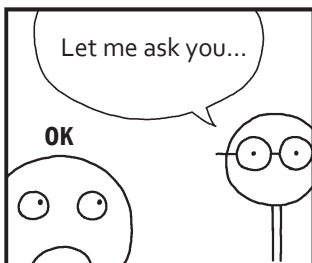


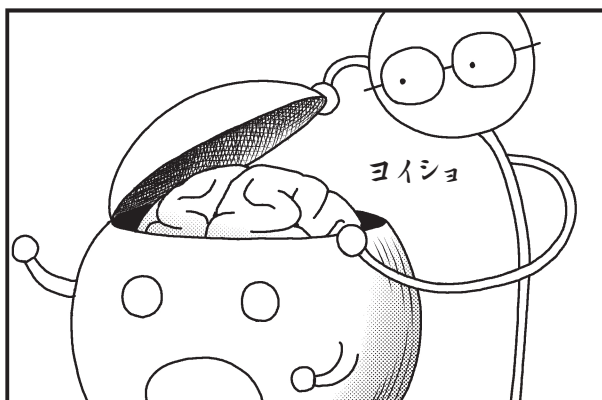
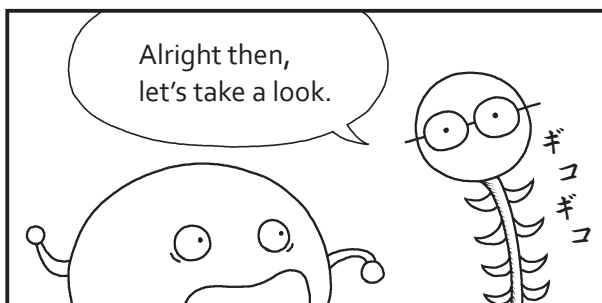
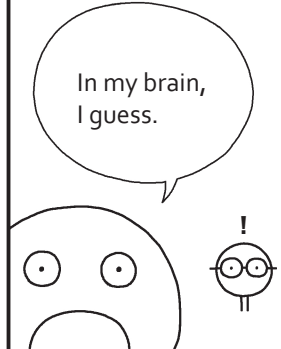
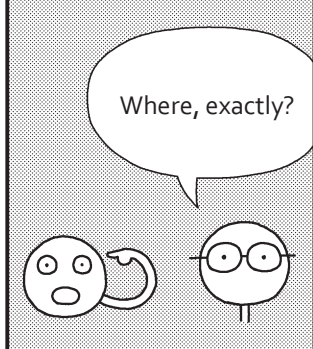
# Chapter 3

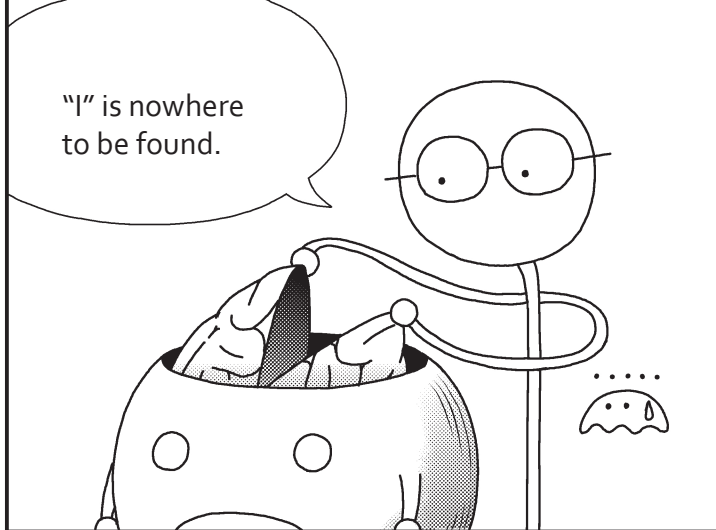
## What is "I"?

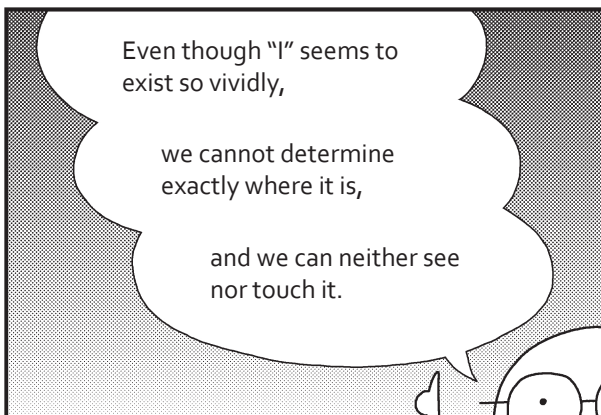
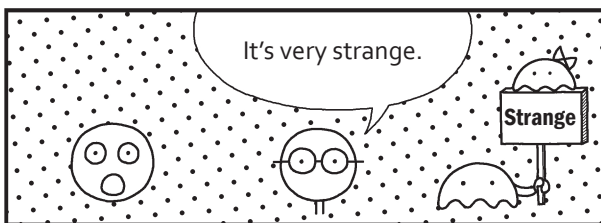
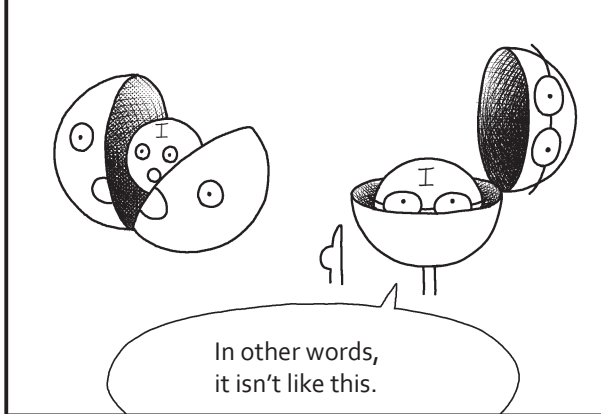


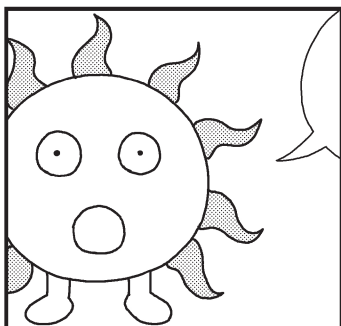






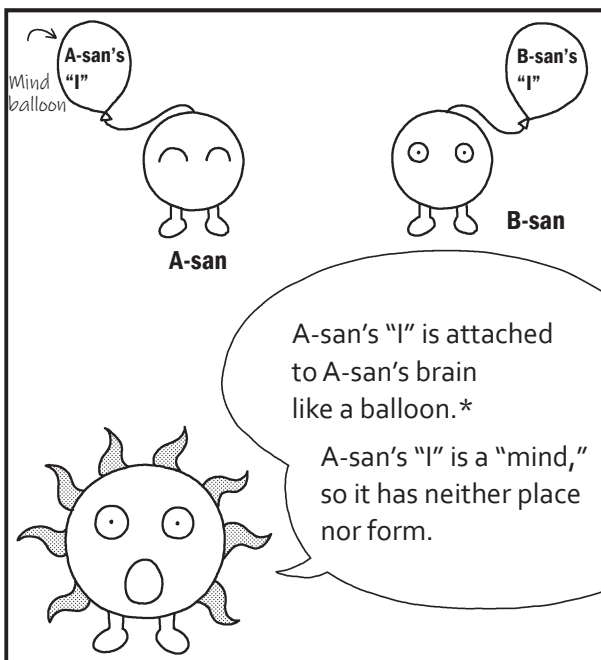




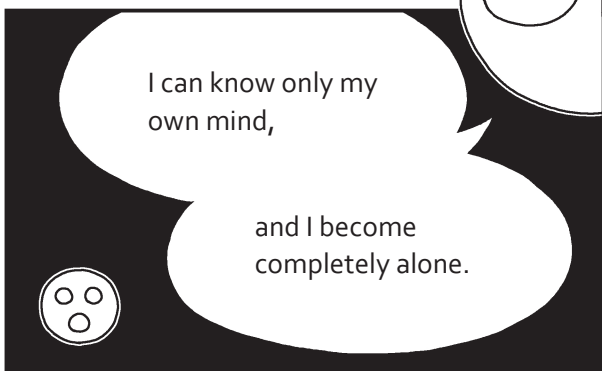
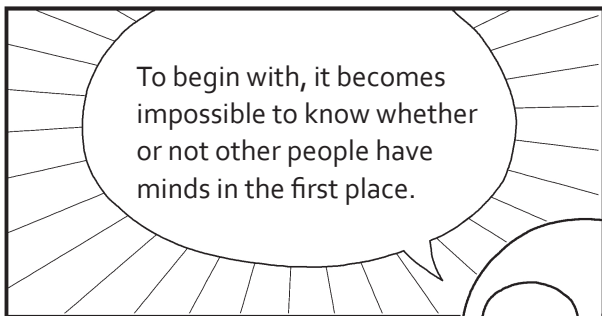
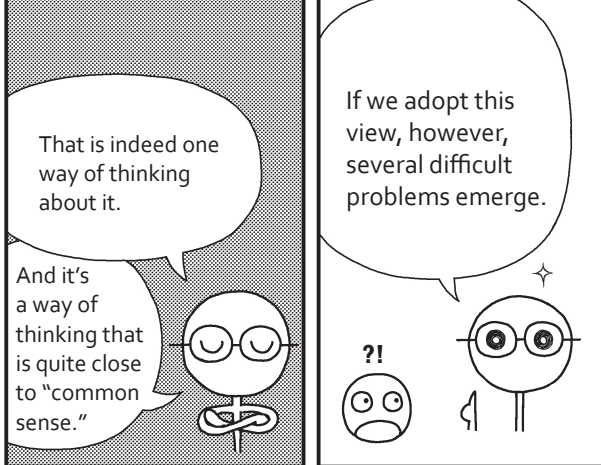


You should think about it like this!

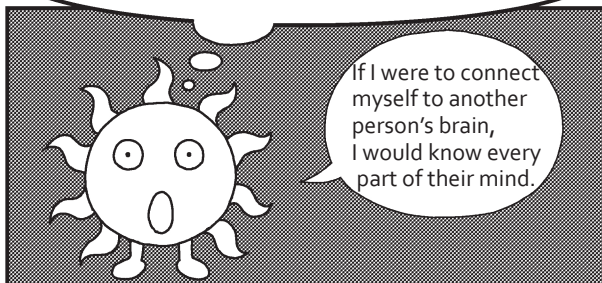
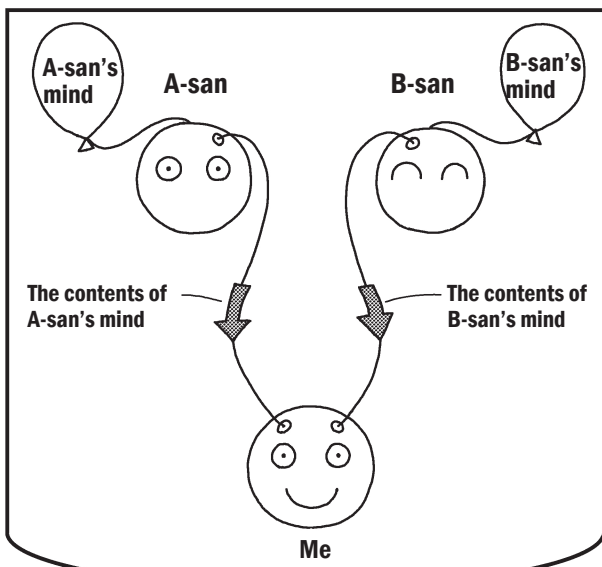
?!

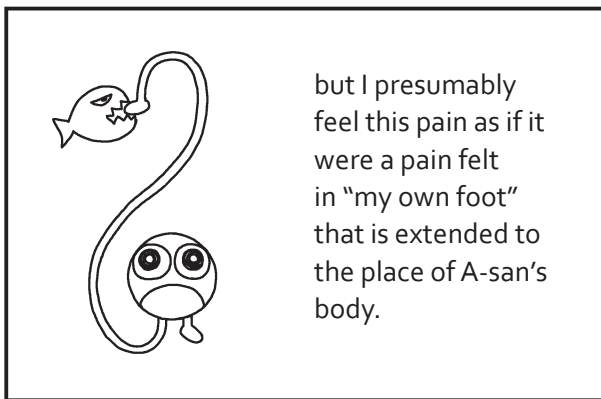
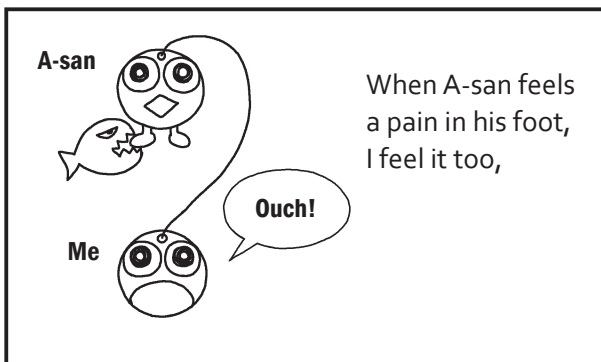
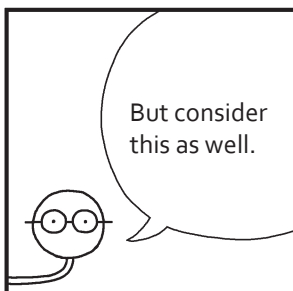
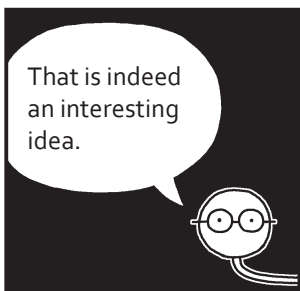


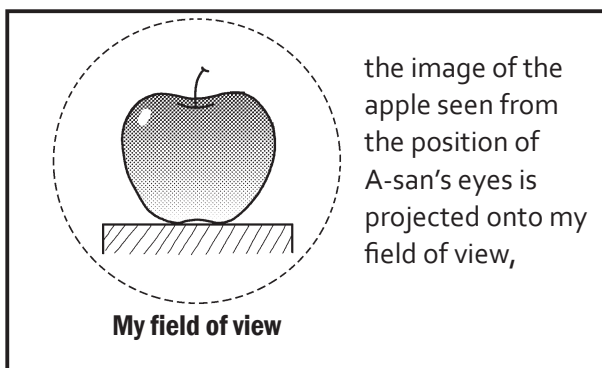
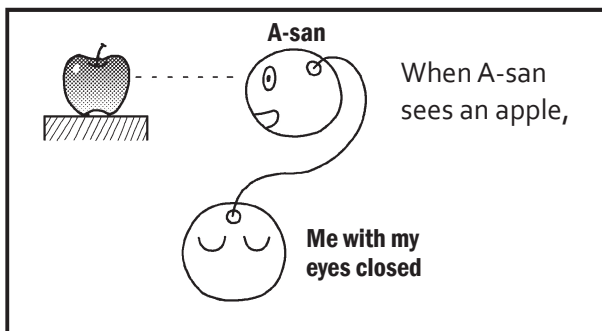
\* This is called "epiphenomenalism." In this view there is a one-way transmission of information from my brain to my mind

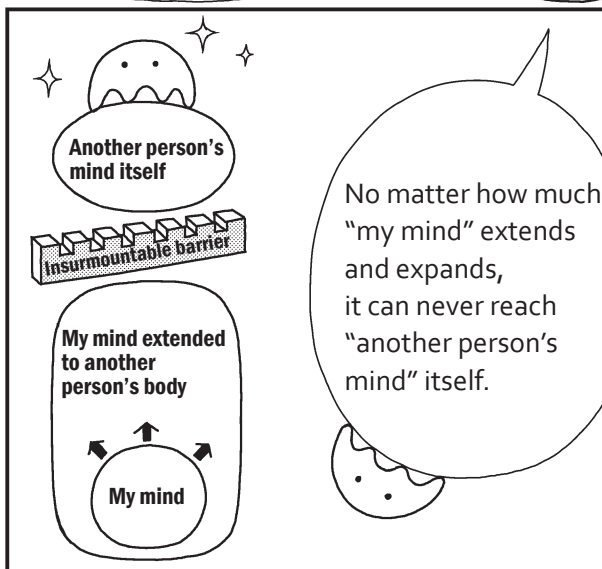
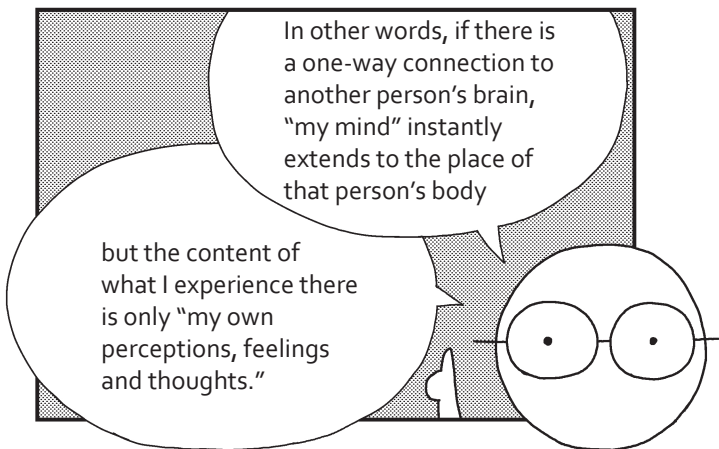


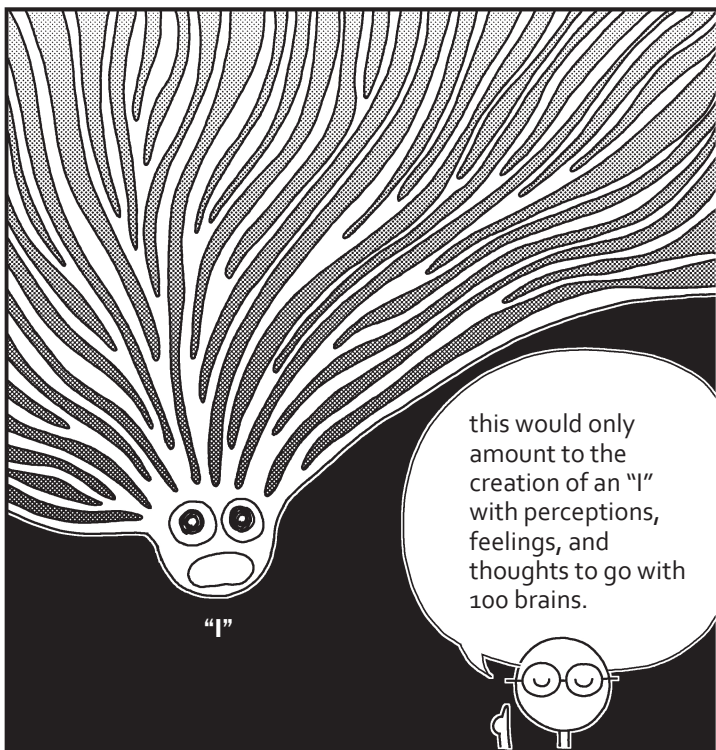
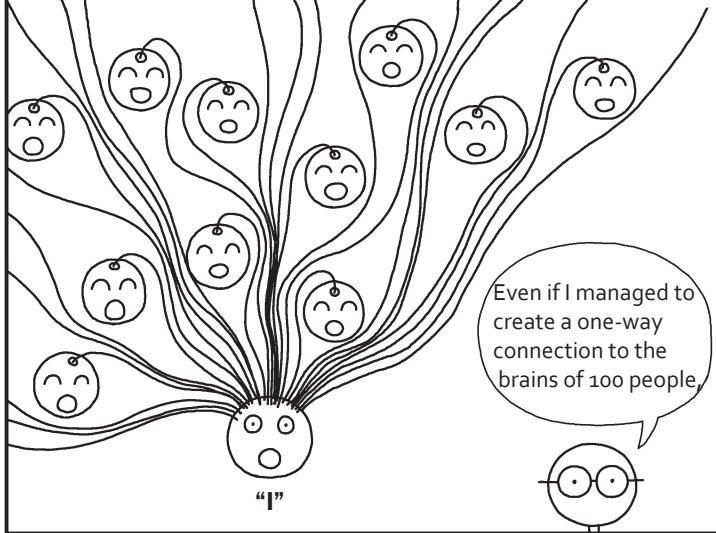


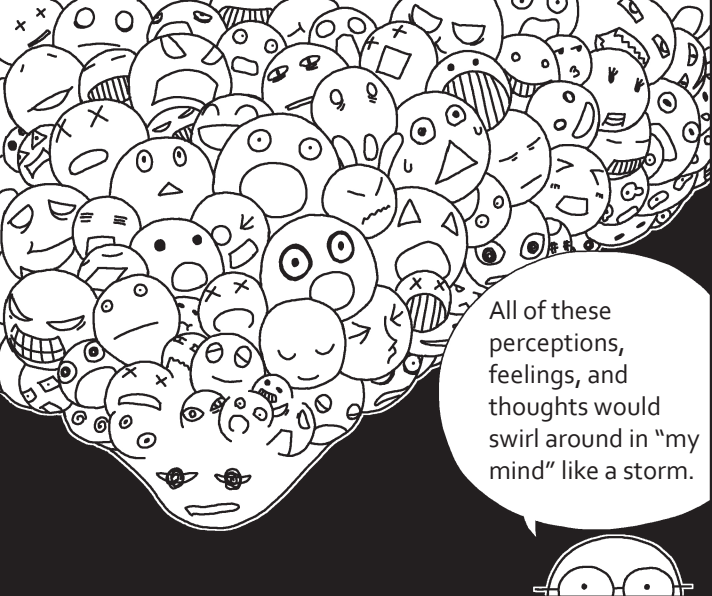






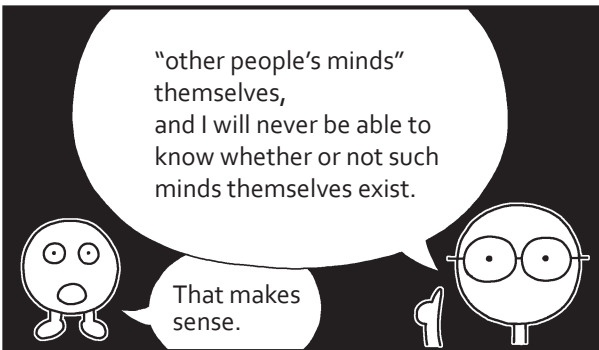
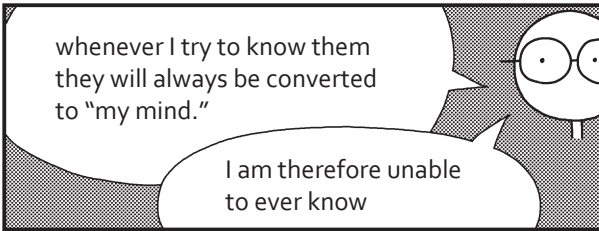
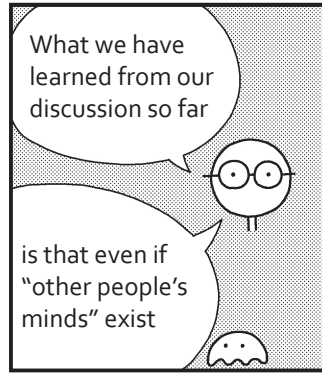
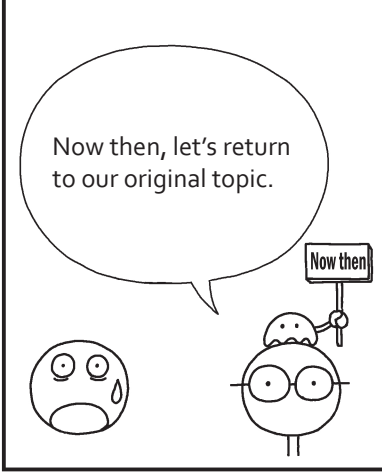


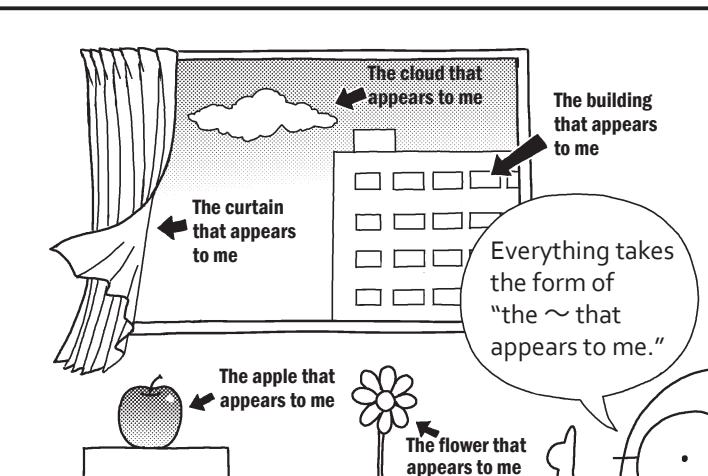
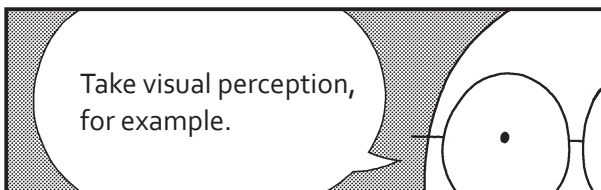
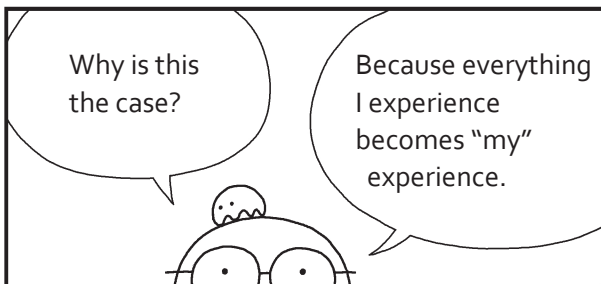




These perceptions, feelings and thoughts I cannot control would become no more than just another part of "my mind."

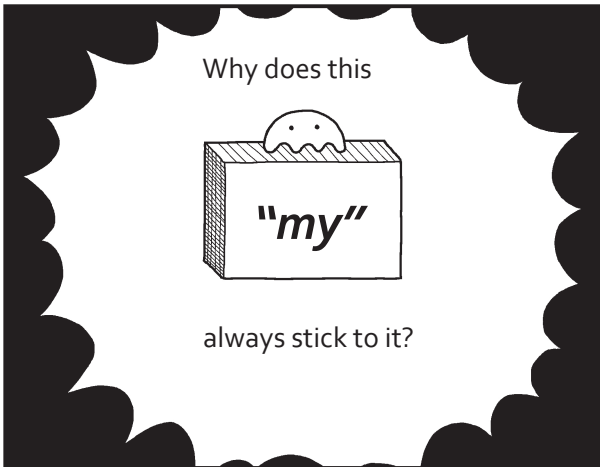
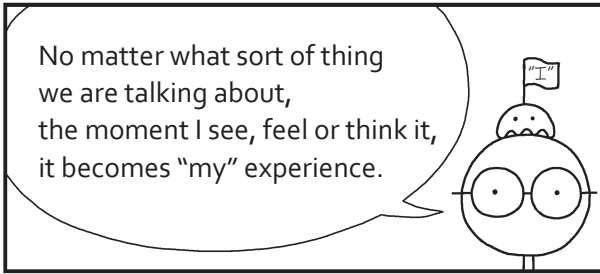
Unable to weather this storm, I would probably go mad.

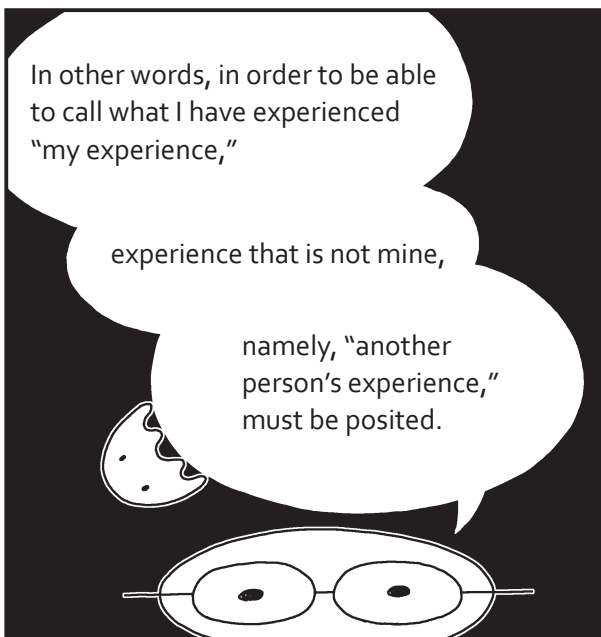
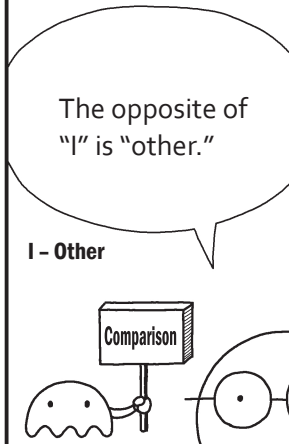
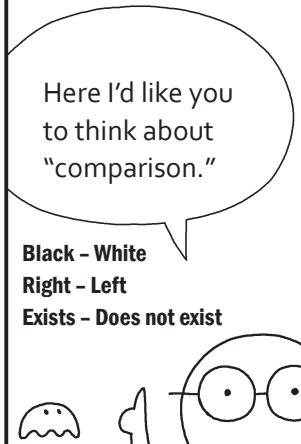


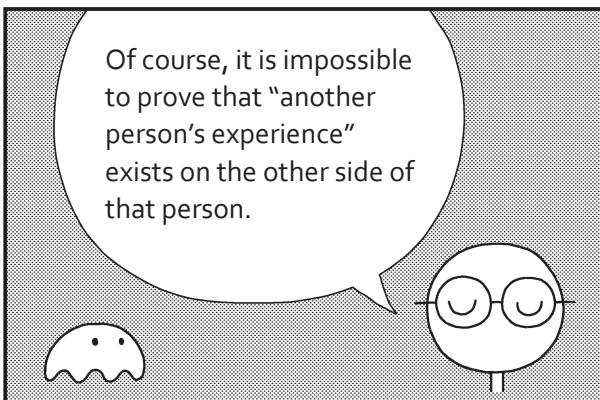
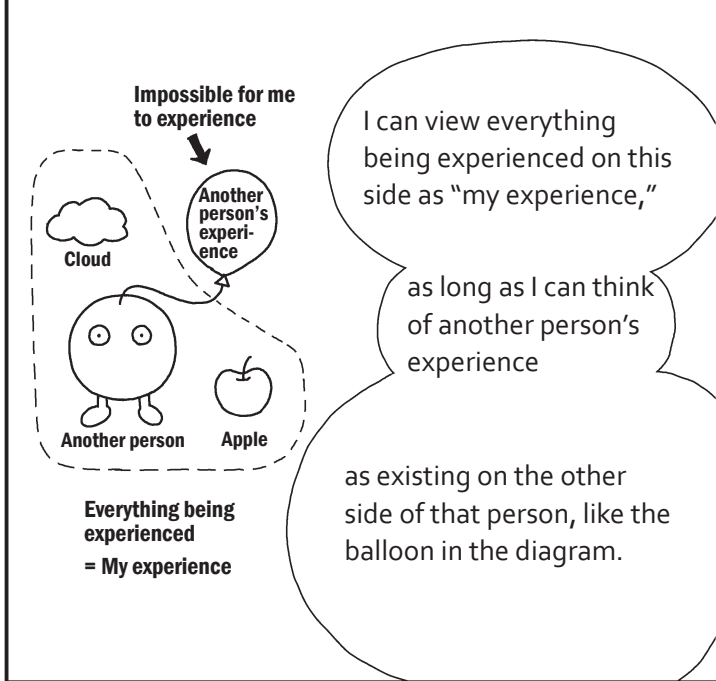


\* In philosophy "experience" includes seeing, hearing, and feeling.









Nevertheless, however,  
in practice I live my life  
with the conviction that  
"another person's  
experience" must exist.



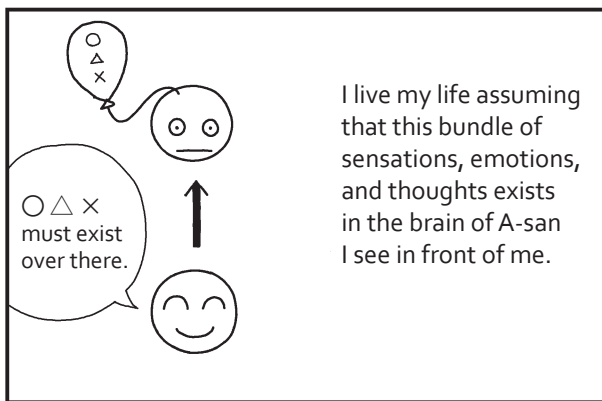
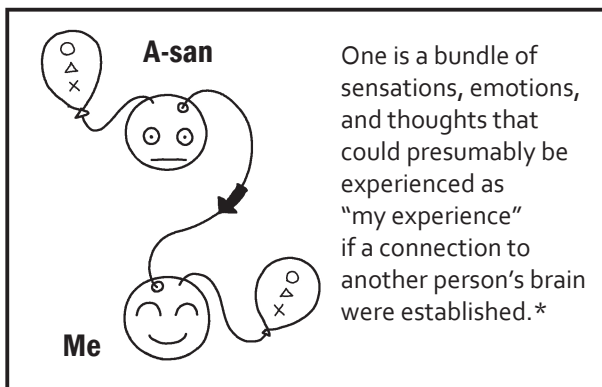
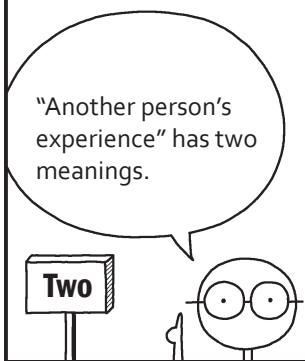
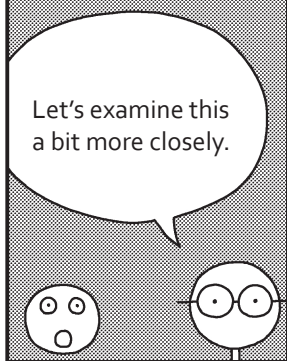
Based on this conviction,  
another arises:  
"Everything being experi-  
enced on this side must be  
'my experience.'"

It must be correct to call  
what is experienced on this  
side "my experience."

Like this

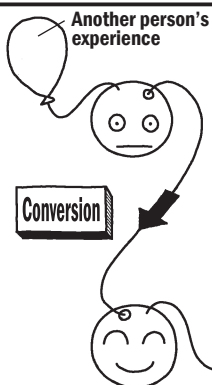


"Another person's  
experience" must lie  
hidden over there.

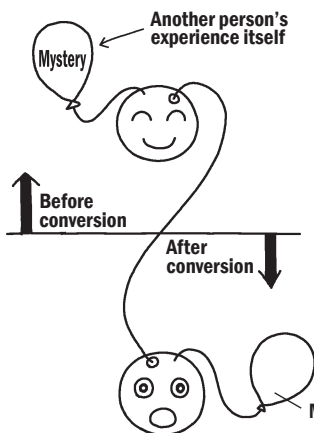


\* This is called "counterfactual experience."

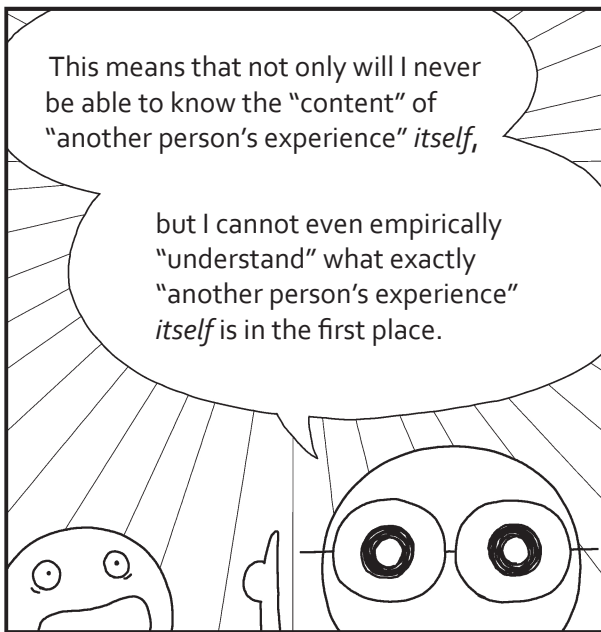
However, "another person's experience" also has another meaning.



When I connect my brain to A-san's brain, the sensations, emotions and thoughts that must exist in A-san's brain are converted to "my experience" and experienced by me.



This means that even if I were connected to another person's brain, I would never be able to know what "another person's experience" *itself* had been like before it was converted.



### Another person’s experience ①

..... a bundle of sensations, emotions, and thoughts that could be known if a connection to the person’s brain were established.

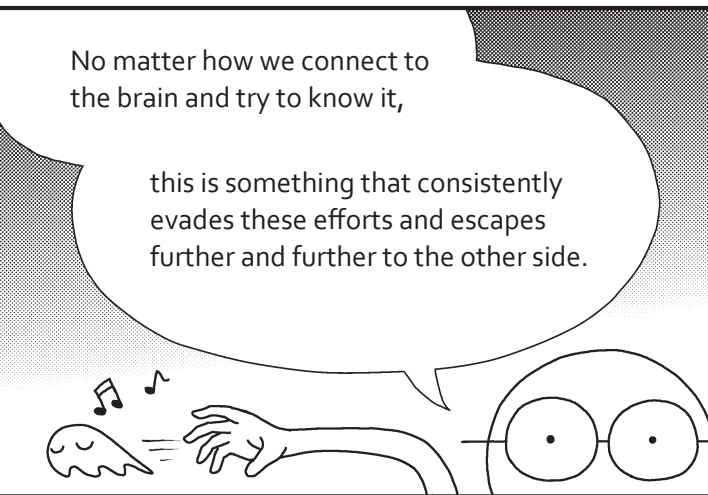
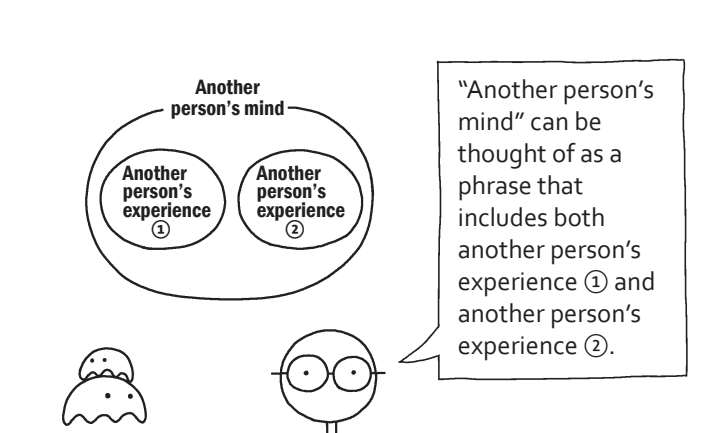
### Another person’s experience ②

..... Another person’s experience itself, which could not be known even if I were connected to that person’s brain, and which cannot be empirically understood. This is a mysterious being that is thought to exist bound to the other person’s brain.\*

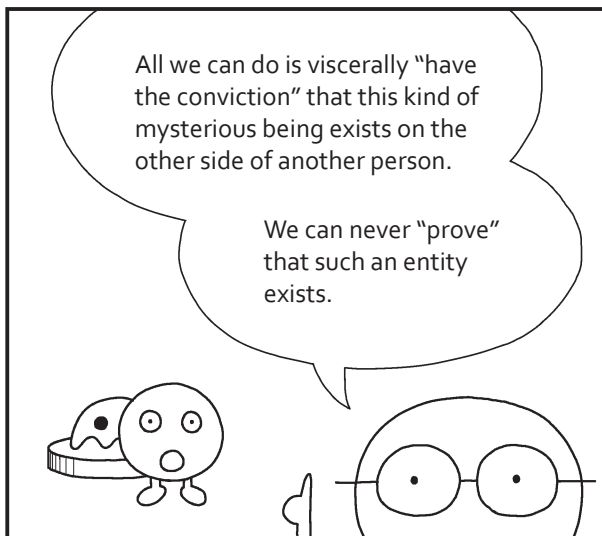
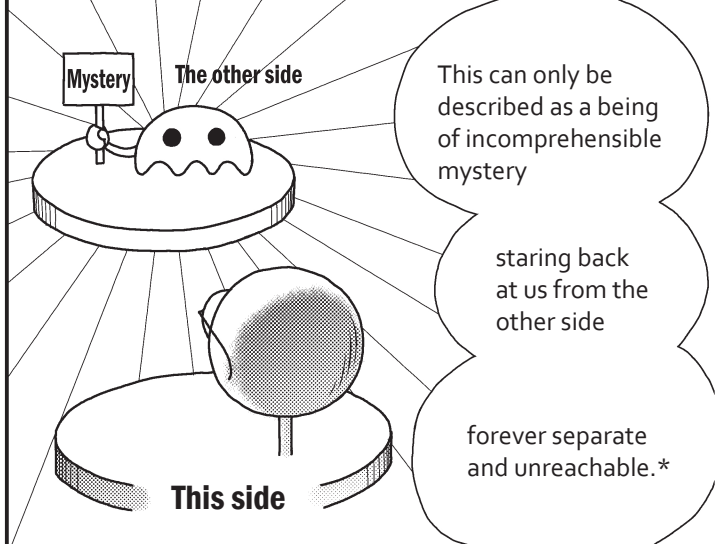
To sum up



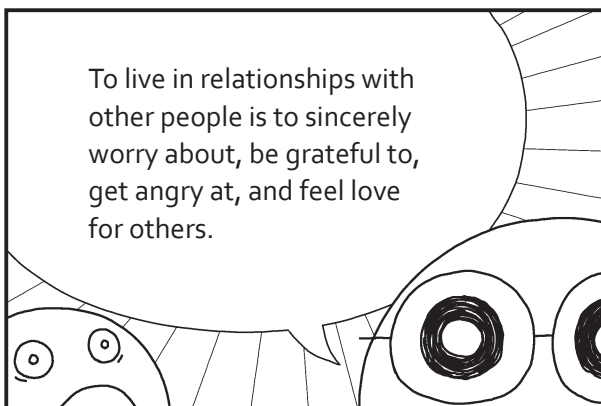
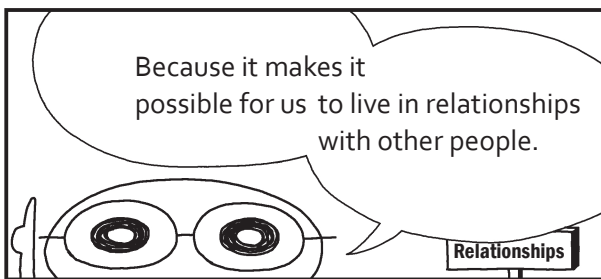
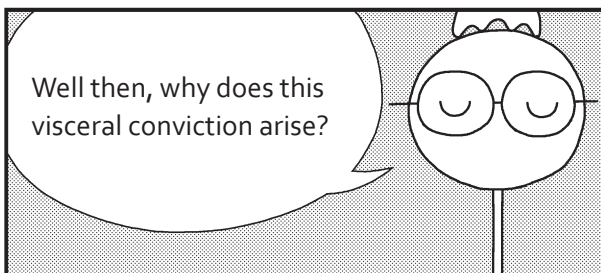
\*This is called an “other mind” (“alter ego” in Husserl’s phenomenology).

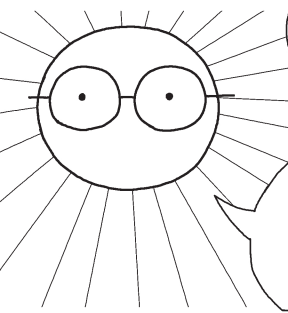






\* This is also called the "equiprimordial subject."

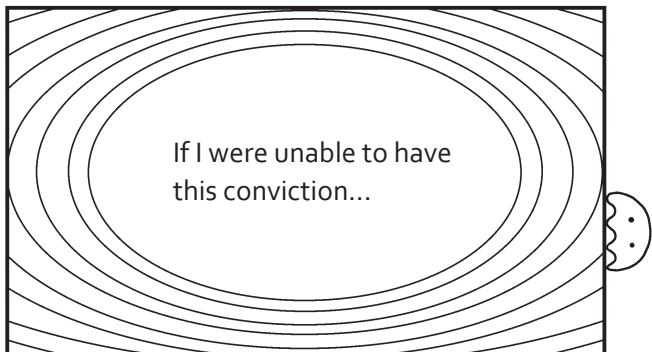


A character with a sun-like face, wearing round glasses, is shown in profile. The character's face is a circle with radiating lines, and the glasses have two dots for eyes.

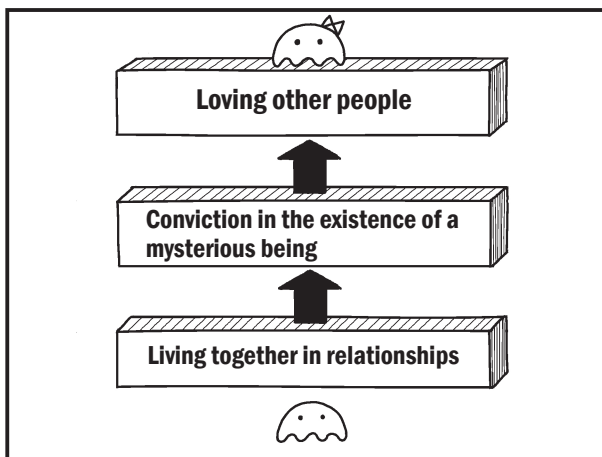
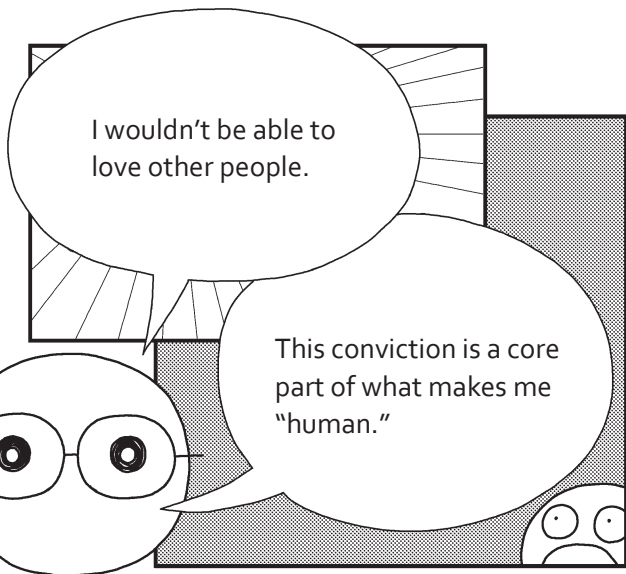
For this, the existence of merely “another person’s experience ①,” which could be known if I could connect to their brain, is not enough;

I must also have the conviction that behind this lies “another person’s experience ②,”

a mysterious being that is staring back toward this side.

A rectangular panel with a background of concentric, wavy lines. In the center, there is text. On the right side, a small character with a scalloped edge and three dots is peeking out.

If I were unable to have this conviction...



So what happens when we don't try to live together in relationships with each other?



In such cases, our conviction that there is a mysterious being behind other people presumably weakens,



and we may begin to think there is no mysterious being of any kind hidden behind other people, and that everything experienced is neither "my" experience nor "someone else's" experience.

In a world of experiences that do not belong to anyone,



flowers, clouds, people, pain, and sounds simply exist

— this is presumably the only kind of scenery that unfolds.



